The Christian Sun.

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In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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PREACH THE CROSS.

By Theodore L. Cuyler, D. D.

"First of all," wrote Paul to the Church of Corinth, "I deliver unto you that Christ died for our sins." The "first of all" does not refer to priority of time; for Paul had sounded the gospel-trumpet through the cities of Asia Minor, and under the shadow of Mount Lebanon, before he ever struck its keynote amid the voluptuous idolaters of Corinth. But it means that as the principal thing he preached the cross of the crucified Son of God. Whatever else came second, this always came first; whatever else he omitted, he never omitted the very core and marrow of the gospel of salvation.

The atonement is the cardinal doctrine of the Bible. Other religious systems make prominent the character of their divinities, or the life of their founders, or some sacred rites of worship. But the core of Christianity is the sacrificial death of its Divine Founder. The Bible does not underrate Christian ethics, of the spotless example of Jesus; but the atonement transcends all other truths in sublimity and saving power. If I could deliver but one discourse to a congregation composed of all the nations of the globe, this should be my text: "Christ Jesus dier for our sins." This is the text that has rung round the world wherever pure Christianity has found a voice. This is the truth that shook pagan Rome, and confounded human philosophers; and it is the truth that has lain warmest and closest to the Christian's heart in every age of the Church. The touchstone of every minister is this, Does the man preach Christ and Him crucified? Wherever the highest spiritual power is developed from a pulpit, wherever sin is most fearlessly assailed, wherever sinners are awakened and most thoroughly converted, wherever the richest outpourings of the Holy Spirit have been enjoyed, there has been commonly the most faithful preaching of the guilt of human sin and of salvation only through the atoning blood.

It is the imperative duty of every ambassador of God to thunder against injustice, and intemperance, and licentiousness, and fraud, and hypocrisy, and covetousness, and every form of impiety; but the true vantage ground from which to assail them is beside that cross where Jesus died to condemn all sin and to save the sinner. If I were a member of a church seeking for a pastor, my first question would be, Does he make foremost the atoning blood of Jesus Christ? No erudition, or eloquence, or "advanced thought" can supply the lack of this one thing needful. From the most brilliant or erudite discourse that has no Christ in it the hungry, unsatisfied believer comes away complaining, "He has taken away my Lord, and I know not where he has laid Him!"

Be careful also how you present Christ; for not every theory of the cross is either scriptural or soul-saving. Theodore Parker was the apostle of "the humanities," and fearlessly denounced many wrongs; yet he often spoke of the crucified Redeemer in language that makes our blood run cold. Some pupils teach that Jesus died simply to display His fortitude and His sincerity to a principle; another pulpit teaches that He died to set a sublime example; another that the only aim of the cross was to make an exhibition of wickedness, and to lead men to abhor it. Not long ago a very prominent pulpit presented a theory of the atonement from which almost every drop of vital fluid had been drained away. Neither Paul nor Peter would have recognized their own utterances under the gloss that was put upon them.

The only theory of the atonement that meets the tremendous necessities of a world lying in wickedness, or the mighty demand of the New Testament gospel, is this plain, simple line, "Christ died for our sins." The three great ideas compressed into the line are substitution, sacrifice, salvation. Christ Jesus became our substitute and suffered for us. Christ became our sacrifice, and laid down His life to take away our guilt. Christ secures eternal life to every true believer and faithful follower. In these three points the vast body of regeneratied believers agree; and if the much prayer for unification of all Christian denominations ever comes, it will crystallize around the coretruths of the cross. It will be a union in Christ for a world without Christ.

All success in preaching lies just here. Paul's keynote, struck under the shadow of the Parthenon, and in defiance of Caesar's lictors, has been the secret of power for eighteen centuries. Luther preached this gospel of atoning blood to slumbering Europe, and it awoke from the dead. Amid all his defenses of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it in sweet strains among the water lilies of the Ouse; Bunyan made the cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kingwood and the swarthy miners of Cornwall. Moody's bells all chime to the keynote of Calvary. Spurgeon thundered this doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters! The heart of God's Church has ever held to this as the heart of all Christian theology, "Christ Jesus died for our sins!" If the greatest of all human preachers made this the foremost text of his wonderful ministry, then, my dear brother, you have but to plant your pulpit in full view of the cross, and make every line of your labors converge toward "Christ and him crucified.—In N. Y. Advocate.

The reports of the National Campaign Committees of funds raised and expenderd during the recent campaign have now been made public. Mr. George Sheldon, Republican national treasured, reports having raised $1,700,000, of which amount Mr. Charles P. Taft, brother of President-elect Taft, gave $160,0000 this being the largest amount given by any one contributor. Andrew Carnegie, J. Pierpont Morgan, Whitelaw Reid and William Nelson Crownwell gave $25,000 each. All other gifts were in much smaller sums, the next largest being $5,000. The Democratic National Committee report having received a total of $620,644.77, representing over 100,000 contributors. The names of the largest donors are not given in the report. Both reports are to be filed in Albany New York in keeping with a law of the State.

FROM THE FIELD.

Newport News Letter.

Quite a large number of young people met last Thursday evening at the home of brother M. M. Vipond, Roanoke Ave., to complete the organization of "The Young Peoples' Circle of East End Christian Church." It was the largest gathering of young people that I have seen in our work since I first came to it. The following are the officers elected:

President, M. M. Vipond; Secretary, Miss Bessie Baker; Treasurer, Miss Maud Wheary. The following are the Vice-presidents, who are chairmen of committees: Miss Juliet Cox, J. S. Thompson, J. J. Baker, J. D. Bowden. The Circle will have charge of two mid-week prayer meetings every month and on the last Friday of each month they will have a business session and Church Social.

The immortal soul and life naturally craves, longs for, and seeks friendship. It seems so strange that the friendship of God should be so lightly esteemed and so often spurned. The friendship of God! What great privileges and blessings are involved in it and flow out from it. Human friendship is often fickle and selfish. It sometimes forsakes us when most needed. It is often controlled by prejudice and self-interest. In adversity it weakens and is strongest when least needed. The friendship of God is abiding, and is most evident when most needed.

It was when suffering under the disappointment of false friendship that David uttered the cry: "Oh that I had wings like a dove! for then would I fly away and be at rest. Lo then would I wander far off, and remain in the wilderness." Then again he cried: "For it was not mine enemy that reproached me; then could I have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, mine equal, my guide, and mine acquaintance." Still again we hear him say, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Job said: "My kinsfolk have failed me, and my familiar friends have forgotten me." Yet he so esteemed the friendship of God that he declared that he would trust God "Though He slay me." Human friendship is in striking contrast with the friendship of God. Quite frequently human friendship is tinged with self-interest and swayed by public sentiment, but the friendship of God is from first to last prompted and controlled by sincere love. The weakness of the former is daily demonstrated in almost every walk of life. As soon as it was known that the Hon. W. J. Bryan was defeated in the political campaign some of the influential dailies that had championed his cause through the campaign contained naught but abuse and harsh criticism at the very moment when he most needed the sympathy and encouragement of every friend. It was only because he was defeated. If he had been successful in the race these same pretended friends would have still sung his praise and courted his favors. If the other candidates had lost it would have been the same with them. It is such a strange freak in man's composition. We do not have to seek the friendship of God for it follows us all the while, and should be desired above gold and silver.

* * *

Our Sunday-school lessons recently have dealt much with sincerity. In David and Absalom there is the largest possible contrast. Pure and sincere love on David's part, and wicked deception, treachery and conspiracy on the part of Absalom. With one sincerety, with the other insincerity. Dealing with Absalom the New Century Teacher works out a beautfiul and striking outline as follows: a Counterfeit patriotism. b. Counterfeit justice. c. Counterfeit friendliness. d. Counterfeit religion. That was lesson for Nov. 1. Just the reverse of that should be the analysis of every Christian.

Last Sunday was the seventh anniversary of our East End Church, this city. The day was beautiful and the congregation much larger than usual. The Church Roll was called and quite an encouraging number of members living in the city responded to their names. Before the morning sermon the pastor read a short sketch of the work since the organization, in which it was shown that something over ten thousand dollars have been collected in the work.

During the past two years fifty members have been added to the roll and the Sunday-school has advanced considerably in average attendance.

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Have just had a very pleasant call by brother M. J. W. White, of Norfolk, who speaks most encourageingly of the work in Norfolk, and Park Place, and of the pastors in charge. There is a sense in which we are isolated here, in that we are separated from the Norfolk churches, and the body of our Conference and people, by several miles of water, and have no other church on this side. Our people of the Southern Christian Convention do not have to pass this way, or through this community, in attending general meetings, and visiting each other, hence we seldom see our brethren this way except those fho live here, unless we make a special trip.

Murdock W. Butler.

Christian Memorial Temple, (Norfolk.)

Today, the 15th inst. was another day full of God's richest blessings for the Temple. The Sunday-school was marked with a larger attendance than for some time past. We had with us at the morning service Bro. Jett, of Concord, Va., who preached a very powerful sermon, just such as our people like to hear, showing in most beautiful terms how we are either living in the bondage of sin or in the bondage of God's love. At the night service we had with us Bro. W. J. Williams, of Matthews county, who gave us another sermon that was pointed, helpful, instructive and powerful. Both of these brethren were visiting ministers to the Va. M. E. conference, in session at Norfolk.

A large party of the Christian Endeavor Society of the Temple met with the South Norfolk church in the afternoon and encouraged them to organize a society. May God's richest blessings be with them.

Bro. Ryan received four members into the church today, one last Sunday.

Dr. T. E. Baird, who is in Philadelphia, for treatment, is reported to be a little improved. We hope to have him back with us soon. J. H. B.

Conshohocken, Pa.

Sunday, Nov. 1, we began our special revival meeting at the Gulf Christian church. Monday evening, 2nd, Rev. W. D. Harward, of Norfolk, Va., arrived in time to preach. Bro. Harward did all the preaching until Friday morning the 13th, when the meeting closed. There were twelve conversions, and three additions to the church, with more to follow soon. This was a glorious meeting. Bro. Harward is a successful man of God. He is a great revivalist. He draws men to hear him by preaching the pure gospel, with the power of God. Large congregations came to hear him and he made many friends here. He preaches a full salvation, a salvation that saves a man from sin, and keeps him saved. He is not afraid to tell folks that it is wrong to dance, wrong to play cards, wrong to drink and go to the theater, wrong to get mad, and wrong to tell foul jokes to excite laughter.

By a unanimous vote on Friday evening the large congregation, saints and sinners, voted for him to come back. The church gave him a free will offering of $40 for his service here.

The work here at the Gulf Christian church is in good condition. The past

year has been the best of the four and one half years since I took charge of the work. We are praying and planning for still larger things. The new Jersey Christian Conference, with the assistance of several other conferences, has plans about completed to send Rev. and Mrs. W. F. Jordan to India to begin work there for the Christians. Any one who is led by the spirit to help us in this great work can send their contributions to the writer, who is Treasurer of the N. J. C. C. Some one says we can't do it, no, we can not in our selves. But God can do it through us. Then are we willing to let God preach the Gospel in India through us? We rejoice to see how God is blessing the Christian Church South, because she is united and loyal to the Bible and the divinity of Jesus Christ. And may her light still grow brighter until every town shall have a Christian Church.

S. L. Baugher.

Boston Breezes.

Dear Christian Sun Family:

The breezes here in Boston are not so wintry as you of the South may imagine them to be at this season. This has been an exceptional fall however. Just now a heavenly breeze of enthusiasm is sweeping over this city for the conquest of the world for Christ in this generation. Some hope is being expressed that $1,000,000 may be raised annually for spread of the gospel in various lands. God grant that the gifts for that purpose may exeeed this sum. How encouraging to one's heart are the reports from the South in our own church! Thank God for the progress there, and my prayer is, that by the time we meet in another quadrenniel session of the the A. C. C., we shall be ready to set the pace at not less than one dollar per member for our whole brotherhood. If one of our ehurehes, composed of members whose average worldly possessions are not above those of at least 90 per cent of churches could give an average of $8.50 for missions in one year, one dollar a head should not scare us overmuch for the whole denomination. Let us cheer our brethren in the far South, who are doing such valiant service. Before another decade has passed we shall see something doing in Georgia and Alabama which will cause us all to give them more attention than we are now doing. You may Hunt throughout the territory of the Alabama conference for a man more beloved than the worthy president, Rev. G. D. Hunt, but you will not find him. If money is needed, they have Dollars where many conferenees fail to have them—in the pulpit. If they want more things they have Carters. If a stream is to be erossed they find a Lankford. They have discovered a method for combining congregational and episcopal forms of government opportunity, for they have Elders. They are evidently determined to spread westward for they already have A. West in their conference. They never lose heart for there is J. F. Hart. Nor are they easily terrorized, do they now have a Knight? Then too, there is such a blessed absence of boastfulness about them, but then that is accounted for in their having my lamb (J. M. Milam) in their midst who, of eourse, is meek. I am sure a brighter day is dawning for there is the gray (T. M. Gray) of the dawn now. Find me a conference anywhere if you can to beat the Alabama for hope in her ministry.

P. S. Sailer.

Boston, Nov. 19, 1908.

Richland, Georgia.

As president of the Ga. and Ala. Conference, I wish to write a few lines about our recent session. It was agreed by all the old members to be the best session in our history. It was well represented, and the meeting was enthusiastic. The work shows progress along all lines. It is real interesting to compare our reports now with a few years ago. We are not yet doing our full part as a body, but we are making progress. We are reaching higher ground. We are receiving more members, building better houses, raising more missions, paying better salaries. Yes we are beginning to really do something worth while. This has been a hard year in finances and possibly no one in the Southern Christian Convention has felt it more in church work than your humble writer. You see I have been building churches and that means I have had to raise money and it takes an effort to get people to give when they have easy sailing, but now, when every body pleads hard times it is difficult to get it. I don't know whether I have been successful or not. I have pleaded for help all the year and raised over $5000.00. I have one church dedicated during the year at $1500.00, and now I am working away on the church at Columbus. Did you know we are building a handsome building at this place? Did you know that about $4000.00 had already been spent on this building? The walls of this house are up, the roof is ready to put on, and possibly will be on before these lines are read. The windows are now made. We will soon be at work on the inside. Brethren, I know may think that I am a chronic beggar, but I am not. You remember this is my seventeenth church house in only a few years. Now here is one more claim I place before you: I am not able to seat this church without help and if there are friends who want to help me place a seat in the church or seats, just send it to Mrs. H. W. Elder, Richland, Ga. She raised the money for the lot for the first church in Columbus and she is trying to raise money for the seating of the second church.

Don't you consider me begging but just giving you an opportunity to do good. I am anxious to get the work done so we can begin the services. I am doing all in my power to push this work and we have done so well so far it will be a pity to be hindered in the finishing up of the work. To the rescue loyal friends, and we will soon sing the victor's song.

Rev. G. O. Lankford starts off with fine prospects at the first church in Columbus. He has a fine field and the field has a fine workman.

We expect great things from this field this year.

Fraternally yours,

H. W. Elder.

On the Editor. Editors have a great deal to contend with. One of the peculiar trials to their patience and temper is the handwriting of their correspondents and contributors. The compositor is usually acquainted with the editor's copy and so can make out what he is writing about. Every editor, therefore, thinks he writes a plain, fair, legible hand. But Charles Dudley Warner, at the height of his editorial glory in the '60's, received a jolt one day that he did not forget. He had sent in some execrable copy on the Civil War then being waged. This is told: The poor typesetter did his best for awhile and then gave up in despair. He appeared at the editor's door. "Mr. Warner," said he, "I have decided to enlist in the army." Mr. Warner thought the copy sent in had converted his faithful employe and so exclaimed, "I am glad you have decided to answer the call to duty." "Oh, it isn't that," said the truthful compositor, "but I'd rather be shot than set your copy." Which teaches that editors have failings and should bear, if they can, with their contributors—but it is hard to do.

Do Sunday-school teachers wish Peloubet's Select Notes for 1909? If so, will they kindly send us their orders now? It will save us time and expense if they will do so. We supply the Notes for $1.00. You will have to pay $1.25 if you order of the publisher. We do this as an accommodation to Sun readers and will appreciate as many orders, at an early date, as possible.

NOTES AND PERSONALS.

Again, dear brethren, as the good day draws nigh, please do not write it Xmas. That is worse than paganism, it is abomination. Write it out Christmas, or not at all.

—In all our Southern Conferences there was only one death among the ministers the past conference year, that of Bro. J. A. Tatum in the Georgia and Alabama Conference.

—The Conferences are over for the present year. The sessions were well attended on the whole and there were signs of progress among the churches. Excellent programs prevailed and the work done at conference was of an unusually high order.

—The Christian Annual will contain proceedings of all the Conferences, statistics of all our Sunday-schools, a directory giving name and address of all ministers in The Southern Christian Convention. The price is 20 cents per copy. Send your arders to The Christian Sun office, Elon College, as soon as possible.

—The Thanksgiving Offering among our churches for our Orphanage should be generous and willing this year. There is yet an indebtedness on the main building of $3,000, and a dozen more applications for admittance to the Orphanage await action. This is a most worthy cause and should receive liberal response.

—Has your Sunday-school formed a class of teachers who want to improve themselves for their work? If so send and get our book on "Preparing the Teacher to Teach." It has 236 pages, well printed, neatly bound, price to individuals 60 cts. per copy, to Sunday-schools taking five or more, 50 cts. per copy.

—Mr. Andrew Carnegie, who has grown rich under a protective tariff on steel, is out, in one of the current magazines, pleading for reduction in the tariff, or a tariff for revenue only. This is regarded as a very significant event in the light of the fact that he supported with means and efforts Mr. Taft in the recen election.

—This was received today: "Enclosed find $1.50 for which please send me three copies Senator Beveridge's book, The Bible as Good Reading. (I have read it and it is fine.) I want these three copies for Christmas presents." A good selection that—and those presents will be appreciated and enjoyed—and best of all will do good.

Mr. J. Cleveland Barrett in traveling in the Eastern Va. Conference in the interest of The Christian Sun and our Teacher Training Course. We are making a systematic endeavor to increase The Sun's circulation, and to place this book in as many Sunday-schools as possible. What assistance is given Bro. Barrett will be greatly appreciated.

—The words of praise and commendation of our new Sunday-school book on Teacher Training continue to come from all quarters. Among the latest and best words are these from Rev. J. F. Burnett, D. D., Secretary of the A. C. C., Dayton, O., dated Nov. 8: "I have examined with great interest, and the care of which I am capable, Preparing The Teacher (Book one) and am greatly pleased with the plan and the contents. The breadth of ground it covers, the convenient arrangement and classification of subjects, the evident correctness in historical statements, together with the many other good qualities the book possesses makes it well nigh indispensable to the Sunday-school teacher. It ought to have a million owners and students."

—"Peloubet's Select Notes" on the International Sunday-school Lessons for 1909 has just been issued by the W. A. Wilde Co. Boston. This is the thirty-fifth annual volume of these "Notes," and they are, if anything, growing stronger as the years go on. There is a perfectly amazing amount of material compressed into a minimum of space, brightened with illustrations that will illumine the lessons. There are questions, quotations, references, hints, suggestions from archaeology, history, science, art, and poetry, all placed in the hand of the wise teacher. There are also maps and a host of pictures. No teacher with this book need fear to tackle the Sunday lesson, and one without it is poor indeed.—C. E. World, Nov. 19.

Because we were away attending Conference the past two weeks, we will be pardoned for the lateness of the hour in returning thanks to Mrs. Susie Holland for an invitation, handsomely engraved, bidding us to the marriage of her daughter, Em, to Dr. Japheth Edward Rawls, Tuesday evening, 7 o'clock, Nov. 24, 1908, Christian Church, Suffolk, Virginia. "Jape" Rawles was one of the most popular fellows as he was one of the best students ever graduating from Elon College, and he has since been as successful as a physician as he was faithful as pupil. We congratulate him on winning the heart and hand of Miss Em Holland, a favorite, and deservedly so, among the young lady students at Elon for three years, a most amiable, charming and accomplished woman. Endowed with rare graces of mind, heart and soul, she will make home happy and married life a joy. We extend filicitations and best wishes.

—Rev. A. D. Hunter, a very highly esteemed Baptist preacher of Wake Co., N. C., committed suicide at his home in Cary last Monday by cutting his throat. Mr. Hunter was a candidate for county treasurer last fall and engaged in a rather acrid political campaign and was defeated. He brooded over this and became despondent with the tragic result named.

Speaker Joseph G. Cannon of the House of Representatives has given out an interview declaring that he favors a revision of the tariff in accordance with the promise of the Republican party platform and that he will do his utmost to bring about the revision at an early date.

NORFOLK LETTER.

Sunday 15th, the Methodist Conference of Virginia was in session at Epworth, this city. That is a great body of consecrated and influential men. Rev. Mr. Heckman of the Brunswick circuit preached at the 3rd church in the morning and Rev. Mr. Carson at the evening service. Two other ministers from the conference worshiped with us and took part in the evening service, Bros. Banks and Oakley.

Miss Susie Turpin sailed via Old Dominion line for New York on Wednesday whence she was to sail for her work in Porto Rico on Friday. The 3rd church will miss her.

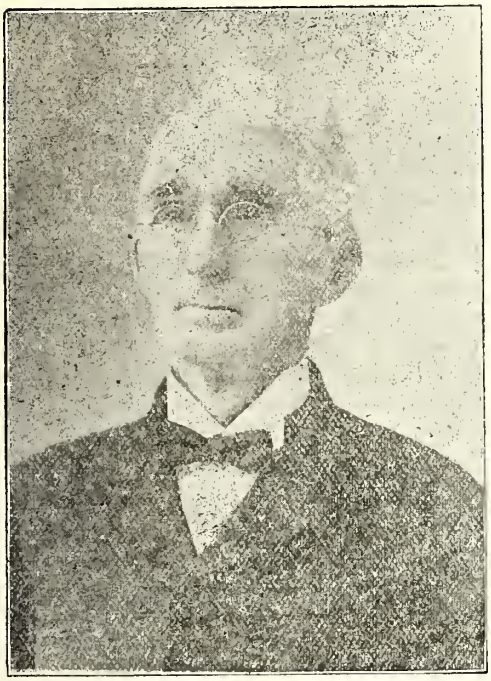
Bro. Thompson's wife and daughter, Ruth, reached the city Friday. Our people are glad to welcome them to our midst. The Ladies Aid Society had dinner prepared and some necessary things in the pantry when they arrived. All nature is smiling today and seems to be joining in giving them bright, sunshiny welcome.

The 3rd church Sunday-school appointed a committee to arrange for a Christmas entertainment.

Sunday at 2:30, at the Memorial Temple Bro. Thompson administered the ordinance of baptism to three candidates, Bro. T. E. Porter, and son Ernest, also Bro. Vernon Nichols. The two latter united with the church during our meeting. Bro Porter has been a member of the church for years but had not been baptized. It was an impressive service to see father and son go down in the water together and follow the Master in baptism.

Bro. Ryan continues a very busy man. Sunday he taught his Sunday-school class, preached at 11 o'clock, attended and took part in the baptismal service at 2:30, then performed a marriage ceremony, then officiated at a funeral service, and preached at night.

J. W. Manning.



REV. R. H. HOLLAND.

Rev. Robert Howell Holland was born in Nansemond Co., Va., near Holland, Oct. 16th, 1819, and died at the home of his son, Dr. J. H. Holland, Holland, Va., Nov. 9, 1908, aged 89 years and 24 days. He was the oldest son of Zachary Holland and Matilda Ann Howell. His paternal grandfather was Job Holland and his maternal grandparents Edward Howell and Ann Philips. His father died young and his mother married Rev. Uriah Rawls, a Christian minister. He had two brothers, Zachary Everett and Dixon H., the former dying in 1893, the latter in 1901; one sister, Eliza Ann, who married the late Albert K. Rawls. There were three half-brothers, David, James, and Uriah, none of whom married; three half-sisters, Mariah and Louise who never married, and Emiline the first wife of the late Andrew Jackson Rawls—all died young.

The deceased was reared on a farm and attended the schools of his community, Quaker church school and one about three miles from South Quay, taught by a man named Willis Holland. He improved his opportunities, received a good education for his day, and became a school-teacher.

His first marriage was to Elizabeth Everett, sister of the late Thomas Everett. She lived only a few years. His second marriage was to Margaret Rebecca Oberry, daughter of the late deacon John Oberry. She died July 20, 1902. Eight children were born to this marriage, Alice, Eugenia, Augustine Fidella, Thomas Nash, Robt., Walter, Job Gustave, and Jessie Emma, Alice Matilda, and Thomas Nash died in childhood. The remaining are now Mrs. B. G. Porter, Mrs. A. F. Johnson, Robt. W. Holland, Dr. Job G. Holland, and Mrs. I. A. Luke, all of Holland, except Mrs. Johnson of Port Norfolk, Va. Thirteen grandchildren and three great grandchildren survive.

Eighty nine years, covering most of the 19th century and a part of the 20th carries a significance beyond the grasp of the present generation. When Rev. R. H. Holland was born the U. S. was just 30 years old and composed of 20 states, with James Monroe, the 5th President serving his first term. Steamboats were in their infancy and railroads unknown. Fires were kindled from the flint spark, all garments made by hand, and all travel, save along water-ways, was by private conveyance. He was 25 years of age when the first telegram was sent and 57 when the telephone came into existence. He was an heir to the promise of Prov. 3:1,2. "Keep my commandments, for length of days, and long life, and peace shall they add unto thee."

At an early age he professed faith in Christ and joined Holy Neck Christian church. Little of his boyhood can be known, for the companions of his childhood and youth have passed on before. One thing we chanced to know. His honor and integrity was such that he would always own the truth even when it brought punishment. He was happy in domestic life, devoted to his family, and gave his children educational advantages. His superior education rendered him specially helpful in his community. He wrote contracts, petitions, wills, deeds, and even speeches for his neighbors. He served his district as supervisor and magistrate, and was for several years postmaster at Holland. He was an inveterate foe to intemperance and the whole nefarious liquor traffic, and held this attitude when he stood comparatively alone. He was strong in his convictions and stood for what he believed to be right regardless of its popularity.

He was ordained to the Christian ministry at Providence church, Norfolk, Co., Va., near 70 years ago. He served Holy Neck as pastor for 16 years, Spring Hill, Sussex Co., 4 years, Barrett's Southampton, Co., 4 years, and also serveded Hebron, Isle of Wight Co., and Union, Southampton, both of which were built nnder his labors, and the latter also organized by him. This last was his home church, having moved his membership from Holy Neck, and to the building and rebuilding of which he gave between $500 and $600. Berea Christian church, Driver, Va., traces its history back to the preaching of Rev. R. H. Holland in the fifties at Yate's Schoolhouse, a few hundred yards from the present site of the church. His labors belonged to the pioneer class whose value cannot be estimated. They helped to make possible the superior advantages and greater work of the present.

He was gifted with the pen and did the church much service in this line. He wrote for the Sun from its beginning in 1844 to within about two months of his death. He contributed much to the Herald of Gospel Liberty and was for a time its Southern correspondent. He also wrote the biography of the late Dr. Wm. B. Wellons. Assisted by Dr. Wellons and others he ordained Justin Copeland, the first colored Christian Elder in this section. He organized Corinth Chapel and Laurel Hill, colored Christian churches, giving the land for the latter and otherwise aiding. He helped in the organization of Zion (Col.) Christian Church. All of these in upper Nansemond Co. He helped in the organization of the E. Va. colored Christian Conference and was ever ready to help and defend their cause. His memory will be tenderly cherished among them.

After retirement from active service "Uncle Robert" continued to preach, conduct funerals, marry, visit the sick, write for the papers, and work in his local church, where some of his best service was rendered. Through his influence and help Hebron church, weak and ready to perish, was moved and rebuilt at Holland, and Holland Christian Church with its commodious building and large increasing membership is a monument to his wisdom and fidelity. He was for many years superintendent of the Sunday-school and was Secretary of the church till death. He was a regular attendant at all the services to about two months before his death. When too weak for connected thought he gave testimony in familiar scripture verses, his favorite being, "Bless the Lord O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." In all these years of retirement he manefested a spirit of loyalty and took keen interest in all the affairs of the church. He was happy and cheerful, rejoicing in the superior advantages and success of the present. He always had a kind word for the young ministers and all who came under his influence were cheered and strengthened. His delicate and grateful spirit let no kind word or deed pass unnoted. Among the sweet experiences of his last days was the reception of letters of sympathy and appreciation from friends, many of whom knew him only through his writings.

(Continued on page 12.)

THE SUNDAY SCHOOL.

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR DEC. 6.

A Few Suggestions.

Soloman Chooses Wisdom.

I Kings 3:4-15.

Golden Text: The fear of the Lord is the beginning of Wisdom. Prov. 9: 10.

Review. Last Sunday's lesson was a break in the chronology of our Bible study. I should not therefore review it. I should instead review first the lesson for Sunday before last, in which we studied the crowning of Solomon as king during his father David's life time. Be certain that they see the old king driven to make his son king while he was yet alive by the treachery of Adonijah, Joab, and Abiathar, the feast and revelry at Adonijah's house preparatory to his expected coronation, the scene leading to Solomon's coronation, the procession to and from his coronation and his treatment of Adonijah. Tell them that David did not live long after this. He was already a sick man and the strain of such a time must have hastened his approaching end. He died at the age of seventy, having been king of Judah for 40 years and of Israel for 33. His last words in a public way are recorded in 2 Sam. 23:1-7 and his parting counsel to Solomon is givin in 1 Kings 2:1-9. Either read these priceless gems to the class yourself, or ask some one of them or a visitor to do so. Then review David's life for the last time, not in detail, but in broad outline, aiming to show the ideals of the man, exhibiting him as the man after God's own heart.

Chronology. The lesson today very likely came in the first year of Solomon's reign. Josephus, the Jewish historian, said that Solomon began to reign at the age of 14, but he also says that he reigned for 80 years, whereas we know that he died in his 60th year. We may therefore discredit these statements and believe that he was about 20 when he began to reign, and if this be the case he must have been a married man with a son at the time he began to reign. Last time you asked all the class to read 1 Kings 2:12-4,34. Ask all who did so to hold up their hands and thank them; then remark that the first three years of Solomon's life were taken up with getting rid of his enemies. Then ask one of the class to tell you how he disposed respectively of Adonijah, of Joab, of Abiathar, and of Shimei.

Approach to the Lesson. The best introduction to the lesson today will perhaps be to get before the class the great store the ancients set by dreams. Here I would call for the dreams in Genesis which have a meaning, assigned last time: Gen. 15:1; 28:12; 37:5-11; 40:5-23; and 41:1-40. Tell them of the time that Saul was distressed because he did not have a dream, see 1 Sam. 28:6. Now call for the parallel account of the lesson, assigned last time, in 2 Chron. 1:1-17.

The Lesson. The lesson today falls naturally into three divisions:

1. Solomon goes to Gibeon. Verse 4. Be sure the class knows where this place is, and why he should go there to worship (the wilderness tabernacle and the brazen altar were there.) Be sure to explain why it was called a great high place and also to have them understand the place of hills in ancient worship. Discover the greatness of the king's offerings and why.

2. Solomon has a Dream. Verses 5-14. Find by question how God appeared to Solomon, what he asked him, what Solomon said to him in regard to his father David, what he said to him in regard to himself, and what he asked God to give him. Next discover how this request was regarded by God, what reply God gave him, what promise he gave him, and on what conditions. At this point call for the other scripture verses that would serve as Golden Texts for this lesson, assigned last time, and for what Christ said of Solomon's wisdom, Luke 11:31, and glory, Matt. 6:28,29, assigned last time.

3. Solomon returns to Jerusalem. Verse 15. Discover what Solomon found God's communion with him to have been, whither he went, where he stood when he had arrived there, what he offered up to God, and what he made for his servants.

Now review the lesson by the topic method.

Truths and their Application. 1. As Solomon had to choose what gift he desired at God's hands, so each one of us must make a choice, of a life's work, and also of God or the Devil. There is no better time to make this choice than in youth. It is the business of Sunday-school teachers to lead their pupils to choose for God. This it is that attracts the noblest spirited people we know to add to their daily routine work the further service of teaching a class on Sunday. They realize that they are doing God's service and their fellowman good. Yet we are not doing all we ought to do along this line. About fifty percent of all Sunday-school pupils do not become Christians. This is serious, fellow-workers, and we need to do better service along this line than we are doing.

2. There is a vast difference between knowledge and wisdom. Solomon chose the latter. Knowledge is book learning. Book learning does not necessarily make one wise. Wisdom is knowledge put to good use. When we say that knowledge is power, we really mean that wisdom is power. We should all strive for knowledge, for information, but we should the more covet that sterling quality which made Solomon such a remarkable man, wisdom.

3. What example of filial reverence Solomon gives us in the sixth verse. This is a quality we sadly lack in family and national life. We need sons and daughters that honor their fathers and mothers, just as we need fathers and mothers who are worthy of the reverence of their children.

4. The golden text is a good one and contains a truth that we much need to impress upon our young people. There is danger that much learning and many interests will crowd out of their young lives the love they ought to have for God, without which no life can be wise. The fear, that is the reverence, of the Lord is the beginning of wisdom. Let us impress this truth.

Assignments for Home-study of the Lesson. Ask one to bring in a written account of the building of the temple from 2 Kings chapters 5-8; another a like account of the dedication of the temple, from 2 Chron. chapters 5-7; a third to find what the Shekinah was and references to it in the Scriptures; a fourth on what conditions the temple would remain God's dwelling-place, I Kings 9:1-9; a fifth what the New Testament has to say about God's dwelling-place, Acts 7:46-50, 1 Cor. 3:16; a sixth Jesus' figurative use of the temple and the use his enemies put his utterances to, John 2:19-32, Matt. 26:61 and 27:40.

W. A. Harper.

Elon College, N. C.

FOR SUNDAY, NOV. 29, 1908.

World's Temperance Sunday.

Isa. 28:1-13.

Golden Text: I keep under my body, and bring it into subjection, 1 Cor. 9:27.

Time: Isaiah prophesied about sixty years, from B. C. 759 to 698. The date of this prophecy (according to Fischen was B. C. 725, three years before the fall of Samaria.

Place:. Probably in Jerusalem, the prophet's home.

Rulers: Hezekiah, king of Judah, Hosea, king of Israel.

Prophets: Isaiah and Micah in Judah, Hosea, Israel's prophet, died about this time.

Lesson Outline.

I. The Crown that fadeth.

II. The Crown of Glory.

III. The Evils of Strong Drink.

IV. Precept upon precept.

This prophecy, like nearly all of Israel's prophecies, was probably delivered in Jerusalem. But while spoken to the people of Judah it dealt largely with the neighboring kingdom of Israel and the calamities about to come upon that nation. The people had forgotten the claims of Jehovah and had forsaken his worship. The nation had plunged headlong into sin of every description and especially the sin of intemperance, until the land was filled with drunkards.

The Crown that Fadeth.

Woe, grief, sorrow, misery, a heavy calamity, a curse "To the crown of pride." By the crown of pride the prophet refers to Samaria the beautiful capital of Israel. The city was situated upon the top of a round hill and surrounded by a rich valley.

"The drunkards of Ephraim." Ephraim, the leading tribe of the nation, had become debased in vice. They were a tribe of drunkards, and because of this the woe was upon them. "A fading flower." A very forcible figure. Their beauty and glory would fade as a flower. They did not have the riches and beauty that endure.

What the Bible Teaches.

From the sad recital of the shame of Noah (Gen. 9:20,21) to the positive declaration that there shall in no wise enter into the heavenly city anything that defileth (Rev. 21:27,) the voice of inspiration is decidedly against intemperance and in favor of total abstinence, God declares that the drunkard shall come to poverty. (Prov. 23:21).

What observation shows.

That intemperance destroys beauty, strength, influence, judgment and self-respect. G. W. T.

METHODS OF THE MASTER-TEACHER, OR HOW JESUS SECURED *AND HELD ATTENTION.

In the discussion of this subject, it is my purpose to be helpful to the practical Sunday-school teacher in securing and holding the attention of restless, disinterested Sunday-school students; and I am confident that there is no better way to accomplish this than by a careful study of the Master-Teacher's methods. Jesus Christ was so simple in his teaching that he was simply wonderful in his profound simplicity. In the study of this subject, what I shall say of his methods is a result of a simple study made for my own personal benefit —a study that anyone can easily make for himself if he chooses to take the time and trouble. Simply take some standard work on Sunday-school teaching and these facts will give abundant illustration of the masterful manner in which he taught.

This paper is a study of how Jesus secured and held attention. Jesus knew that without attention, no impression; without impression, no teaching; and without teaching, no practical good to his hearers; he, therefore, applied various methods to secure and hold attention of those to whom he would teach the great doctrines of Christianity. He knew that he had just as well try to teach people when asleep, or absent, as to try to teach them without holding their attention. He well knew that one of the primary principles and prerequisites to perfect teaching is the active, interested, focalized attitude of attention —a stretching out, or focalization of the consciousness upon the subject taught. He further knew that the teacher is in a very large measure responsible for the kind of attention given by the students. The old minister, when a young minister asked how to hold the attention of his people, was quite right when he gruffly replied, "Give them something to attend to." It is a teacher's duty to give people something to attend to, and also to give it in such a manner as to make it impossible for people to withold their attention. Jesus not only gave people something to attend to, but gave it in such a manner as to compel them to attend. When Sunday-school teachers teach in this manner, far better results will follow their efforts in this branch of church work.

Jesus used art, and tact, and skill in dealing with those whom he taught, and it is said of him, "The common people heard him gladly." He fixed the focus of consciousness upon one phase of the subject after another in rapid succession by the analytical, logical method until every phase of the subject which he would indelibly stamp upon the mind has been studied carefully, and then by one final synthetic act he would formulate and apply his teaching to the personal life of the student, so that it would forever thereafter constitute a part of the student's moral, religious, and spiritual consciousness.

The first thing he did was to fix, or focus, the consciousenss of those whom he taught. The consciousness like the eye must be adjusted and accommodated to the thing to be learned, before it performs its function in acquiring knowledge. As the telescope, or microscope must be accurately focalized for clear vision, so must the consciousness for clear knowledge. Before the teacher begins the recitation, he should see to it that he has the focalized attention of all the students in the class. This may be acquired by simply taking his place before the class, by simply waiting a second in silence until all become quiet and attentive, by a moment of silent prayer, by a happy review of last lesson, by a mere mention of some topic which is uppermost in everybody's mind. Jesus used these and many other methods to secure attention.

Jesus spoke so that people could hear and understand what he said. He went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth and taught them. Some teachers do not open their mouths when they teach. They are afraid they will be heard, whereas they should be afraid they will not be heard. This is what they should seek to do, to be heard and understood by every member of the class. It is not enough to fix the attention in the beginning of the recitation, but the voice should be called into service as to hold it during the recitation hour. Frequently, teachers simply talk to individuals in the class instead of asking questions and giving explanations so that the entire class will follow in unabated and unbroken attention.

Frequently, Jesus called for attention just before he was about to utter some great truth. In Mark IV:3-9, he said: Behold, there went out a sower to sow; and it came to pass, as he sowed, some fell by the wayside, etc., and then closed with: He that hath ears to hear, let him hear. Again in Mark VII:14.16, And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: There is nothing from without a man, that enters into him that san defile him, but the things which come out of him, those are they that defile the man. If any man hath ears to hear let him hear. In both of these quotations, Jesus called for attention in the beginning and for the intelligent, understanding attention at the close of his teaching. Numerous other quotations might be mentioned, but these will suffice to show Jesus' method of securing attention. This is indeed a very good way to secure attention, but a very poor way in which to hold it. Jesus always followed his call to attention with something interesting, by parable, illustration, story, or concrete example, taken from the common things of life which lay nearest to the consciousness and interest of his hearers. This may be the method of the successful Sunday-school teacher. We must illustrate abstract religious truths in terms of concrete, familiar, interesting facts which lie close to the consciousness and interests of our students, if we would hold their unbroken attention, and give them the clearest insight into the meaning of the great spiritual truths of the gospel.

(Continued on page 11.)

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

CONFERENCE CALENDAR, 1908.

Christian Missionary Association.
Spring Hill, Waverly, Va., Tuesday, December 8.

THE NORTH CAROLINA AND VIRGINIA.

This is the last of our annual conferences to be held each year and the session at Long's Chapel, Alamance Co., N. C., last week was the 83rd. The churches were well represented, and the reports were an improvement on those of previous years. The conference gained the past year both in membership and in money contributed to the various enterprises. It begins to look as if every church of this conference will be coming to the annual sessions before many years with all apportionments paid in full. The churches are full able and seem willing enough even now. The few instances where there is failure, seems to be in those churches where the pastors have no plan, and use no tact, or method, in raising the conference requirements. I have never known a church yet to go to conference with a gain in membership, and with all apportionments paid up, but that the delegates from the church seemed hopeful and happy, and entered with full zest into conference work. Ministers and churches make the conference, and when there is lack and drag through the year the same spirit is inevitable at the annual session. In consequence there was more zest, zeal, and interest in this session of Conference than heretofore, for more churches came with good reports, and pastors and delegates were happy.

Prof. W. A. Harper who has been president of the body for three years called the meeting to order Tuesday, a. m., Nov. 17. Rev. W. T. Herndon conducted appropriate religious exercises. Bro. L. W. Allen of the local church gave the word of welcome and President Harper, in response, told of the work that was to be accomplished at this session.

After enrollment Prof. Harper was again elected president; and Bro. H. V. Simpson was chosen assistant secretary. Rev. J. W. Holt who had been recording secretary for many years desired to be relieved of that duty and asked conference to elect a successor. Prof. W. P. Lawrence of Elon College, was chosen. Bro. Holt has been a faithful and efficient officer, and there was regret that he must needs retire.

Rev. L. F. Johnson, chosen a year ago for the service, then delivered the annual sermon, using as text I Peter 3:15, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

There are two virtues in the Christian's life that may always be improved. 1. Piety. 2. Knowledge. The text calls on all to improve these, i. e. 1st. To be good. 2nd. To know. There is no limit to goodness. Each feels that he would like to be better. In order to this one should sanctify the Lord God in his heart—open up the way and let the Lord have dominion in the life. Piety without God is unnatural and abnormal. We should use all the powers of our being to be obedient to the Lord. Obedience makes real piety. Service makes any one better. A man saves himself by serving others. We are not poorer, but always richer, because the world has been made better by our service. When you get one to serve, serve in the Master's name and cause, you do one the highest favor. The church does not go forward because there is wasted energy. We shall grow as our piety increases. If we were more consecrated we would do more.

2nd. We should seek ever to increase in knowledge and so be ready to give reason for the hope within us. This is the plea of Christian education, to increase in knowledge as we increase in piety. Thousands are being led away by strange doctrine. We never become too old to learn. Confusion comes because we haven't sufficient knowledge of the Book—which is our only rule of faith and practice.

Rev. A. F. Isely conducted fitting religious exercises at the afternoon opening service, and fraternal messengers and visiting brethren were received. The remainder of the afternoon was given to reading ministerial and church letters.

At the opening of second day Rev. T. W. Strowd conducted devotional services. Prof. W. A. Harper was elected to deliver the next annual address. Prof. W. P. Lawernce then introduced the report on Religious Literature and made a very valuable address showing the necessity of Bible reading by our people especially, since we as a church take the Bible as our creed—and it is incumbent upon us to be acquainted with our creed. Rev. R. P. Crumpler delivered an address calling attention to a number of the best books by our people of the Southern Convention, and emphasizing the worth and merits of each.

The Sun's editor also made a talk and endeavored thereafter to preach by appointment of conference. Rev. J. W. Holt then very feelingly administered the sacrament of the Lord's Supper.

In the afternoon Rev. T. W. Strowd, committeeman, made a very appropriate and able address on "Our Church Paper," which was enjoyed and was of worth and weight.

The remainder of the afternoon was given to Foreign Missions. Rev. C. C. Peel, chairman, read the report containing much valuable information and led the discussion with a timely address. Rev. A. F. Iseley also made a very interesting address on "The Spiritual Helpfulness of Foreign Missions," and was followed by Dr. W. T. Herndon in an ably prepared address on "Our Activities in the Foreign Field." These addresses stirred conference in behalf of Missions and good results are bound to follow.

Thursday morning was given to education. The report was presented by J. O. Atkinson, chairman. This conference has four men in Elon College preparing for the ministry, two members of the Biblical Class, and two Licentiates already in the work to some extent. Elon College is the especial pride of the Conference because located within its bounds. Pending the report the following addresses were made: "Our Need of Theological Training" by Rev. J. W. Wellons; "Our Need of Divinely Called Ministers," by Rev. C. C. Peel; "The Relation of Elon College to our Churches," by President E. L. Moffitt. These addresses were of a high order and mean much for Christian education.

Rev. J. D. Wicker who was visiting the Conference from the Eastern N. C. delivered a sermon, by invitation of Conference, which was much enjoyed. The text was Job 22:21 "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee."

The three leading points presented in

the discourse were I. The Necessity of Acquaintance with God. II. Peace that Results from such Acquaintance. III. The Good that is sure to Follow. The sermon was deeply spiritual and practical, and was much enjoyed. In the afternoon Rev. J. L. Foster spoke on the Orphanage and gave much valuable information about the work and the needs and prospects at this good institution. The remainder of the afternoon session was given to Sunday-schools, in which Rev. W. L. Wells spoke very pointedly on Soul-saving in the Sunday-school," and Prof. W. A. Harper on "Training Teachers for the Sunday-school." The report recommended that all schools organize a Teacher Training Course and use as a text book our new work on Teacher Training. Many volumes of this good book were taken by the Sunday-school teachers present.

Friday morning Conference found itself with a busy day ahead. There is no more important and thought-provoking topic coming before conference than that of Home Missions. Rev. J. W. Holt, Chairman, presented the Committee's report and led in a discussion of the various topics touched upon in the report. It is planned to undertake home mission work at several points the coming year, if upon investigation the outlook for successful work seems hopeful. A Christian Missionary Association is to be organized by the Conference to hold its first session one year hence. The Sunday-schools of the Conference are already raising money for missions and several schools sent in good amounts for this purpose the past year. The Durham work was called to attention of Conference and a floor collection was taken to help the church there in meeting payment on its house of worship. Rev. C. C. Peel delivered a timely address on "The Sunday-school and its Relation to Home Missions," and a most excellent and able paper was presented by Rev. L. I. Cox, "Our Need of More Home Mission Effort."

Rev. E. B. Klapp, Chairman, presented the Report on Moral Reform and delivered an address on the report. Owing to the lateness of the hour discussion on this important phase of the work was limited. Rev. P. H. Fleming, D. D., of Burlington delivered a brief, but most soulful and helpful sermon from the text, "What Think Ye of Christ?" Matt. 22:42, under the topic of "The Great Question." This sermon was much enjoyed by all present, and Conference felt better from its hearing.

The next session is to be held with Belews Creek church, Forsyth Co., N. C. The Long's Chapel people were kindly, cordial and most hospitable and took care of Conference in fine fashion, which was thoroughly enjoyed and appreciated by all.

SUFFOLK LETTER.

Mrs. Lucy E. Rawles, relict of Charles Rawles died at the residence of her son, Paul L. Rawles, Suffolk, Va., Nov. 6, 1908. She was in her 65th year, and is survived by three sons, Clifton, Clarence, and Paul; two daughters, Mrs. J. A. Fulgham, Windsor, Va., and Miss Sallie E., of Suffolk, two sisters, Mrs. S. H. Ferguson, Hampton, Va., and Mrs. Wm. H. Barnes of Suffolk. She had been long afflicted, but the immediate cause of death was brief and unexspected. In all of her long affliction for eighteen years she never lost hold upon Jesus.

During the lifetime of her husband, who died twenty years ago, and during her own health period, she was a pillar in the Ivor Christian church. Her husband stood by her in that good work. Ivor church has seen many dark days, but the erection of a great lumber mill and the new life in the community have put new hope into the old church. The faithful, patient work and waiting on the part of true ones will not lose its reward. Their works do follow them. Such heroic worthies may not have their names inscribed on the capstones of the church, but angels will find their names on the roll of honor or engraved on the foundation stones when the judgment shall unearth history and reward every one according as his work shall be. Do not be discouraged, if you are laboring in some obscure place where success seems impossible. Time may bring your planting to a great harvest. With the flowers upon her coffin, and the hearts of her loved ones saying, "God's will be done," we laid the remains of mother to rest on that quiet Sunday afternoon of November 8th, 1908, in Cedar Hill, and then went home to think of her among the redeemed in heaven. Her daughter, Sallie, is a member of our choir which sang at the funeral.

At the residence of Mr. and Mrs. Rozel Jacobs, Franklin street, Suffolk, Va., at 9 a. m., November 11, 1908, I celebrated a double marriage when their Lida Mae became Mrs. William Randolph Mitchell, and her sister, Lauric Dundas, became Mrs. Robb Otis Harvey. It was a strictly private marriage, only a few of the most intimate friends and the immediate family being present. The parlor was most tastefully brightened by beautiful plants and Mrs. R. D. Bowen rendered the wedding march. Both of the brides and Mr. Harvey are members of the Suffolk Christian church and Miss Lida has been a Sunday-school teacher and member of the choir.

They made a trip to Washington and New York and returned to take up life's sterner duties.

There has never been a time when marriage and home-life occupied so much thought and concern on the part of great teachers and students of social and religious conditions. The destiny of the nation and the glory of the church are involved in the question of marriage and home. When love is monarch in the home and purity is the standard in the marriage relation, happiness is abiding. Death and marriage are two great matters that touch the heart and the future and never grow trite nor worthless. No age nor station can ignore the claims of these subjects, because both reach into the eternities.

At Franklinton, N. C., Nov. 18th. at 10 o'clock, a. m., I united John C. Harris to Miss Nonie Best at her father's residence, at the very hour her brother, Charles Best was being married to Miss Lucy Thomas in Louisburg, N. C. That came near being a double wedding also. Mr. Harris is the son of Wesley Harris, one of Oak Level's members. This marriage took the community by surprise, as it had been kept a secret up to the last hour.

A boy seems to amount to little till he falls in love. As soon as he falls in love with a pure young woman all the noblest qualities in him are aroused and you can see the tendency of his life. When he falls in love with the unworthy his course is usually downward. Many marriages seem to be failures, but we sometimes overlook the failures by non marriages. I have no doubt there are the best of reasons why some people should not marry, and many such become the finest men and women . I have known young men and young women, too, who gave their lives to aged or invalid parents, and were thereby cut off from marriage. Such service has always appealed to my admiration and made me wish that they might be honored in eternity. But the normal best life is found in the married relation, when that relation is wisely chosen and never broken.

W. W. Staley.

Both the Emperor and the Dowager Empress of China died last week. The emperor was not a character of much force, but the Dowager Empress was a woman of character and the real power of the throne. Prince Chun, the new regent claims supreme authority and the right to the throne. Ye-Ho-Na-La, Dowager Princess also claims supreme authority and there may be a clash.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week $1520.94

Monthly Dues.

Mary Loftis Floyd .... .10
Jessie Penny ..... .05
Pauline Penny ..... .05
Ella C. Myers ..... .05
J. Newman Denton .... .10
S. E. Denton, Jr. ..... .10
Jessie Wampler ..... .10
Eula Wampler ..... .10
Ewell Argenbright ..... .10

Monthly S. S. Offerings.

Shallow Well, N. C. 1.49
Union Grove, N. C. .... .80
by J. J. Allen.
Berea (Nansemond) Va. 6.16

Special Offerings.

40 pictures 10.00
by Rev. H. H. Butler, Suffolk, Va.
J. B. Rogers 4.00
Burlington, N. C.
Jr. C. E. Society 1.00
Elon College.
Missionary Society,
Robinson, Ill. 5.00

(The following churches sent these amounts to the Western N. C. Conference, and Treasurer. Turrentine paid same to Supt.)

Pleasant Hill, N. C. 3.00
Randleman, N. C. 1.06
New Center, N. C..... .70
Liberty, N. C. 1.00
Pleasant Grove, N. C. .. .50
W. F. Foushee 1 picture .25

Thanksgiving Offering, 1908.

Morrisville church, N. C., 5.60
by Miss Lessie Pugh.
T. M. Chuk and wife .. 1.00
T. M. Cheek and wife .. 1.00
Amount 44th week, 1908. .... $42.31.
Total ..... $1563.25.

Elon College, N. C., Nov. 18. 1908.

My Dear Children and Friends:

By the time this letter reaches you, the season of thanksgiving will be on hand, and millions of happy hearts and joyful lives will have feasted upon 'the turkey roast with cranberry sauce,' and 'pumpkin pies and locust beer.' A day of the greatest importance. A day of joy without and gratitude within. A day when man should lift to God his strongest gratitude and deepest thanks. A time indeed when earth should give and heaven should receive! Let us all seek as far as lieth in us to do good on this day so honored by Nation and State. May we go up to the House of God with deep meditation and there offer to Him the first fruits of our labor. May we worship Him; then may we come down to do as the Master did—"good unto all men."

For years the beautiful custom has prevailed among our people, of making offerings on this day (or as near to it as possible) to what we are pleased to call charity—

"The charities that soothe, and heal, and bless,
Are scattered at the feet of man like flowers."

To what heart will you speak words of good cheer; to what home will your charities be like flowers? The world is too large for the Christian few to go to every door of every condition, and then speak and give. There is an association, a grouping together where the living and liberal may speak their sympathy to multitudes—this is the field of orphanage work! Here, my friend, is where you may place your dimes, dollars, hundreds, thousands, yea, millions and it will do the most good to the most needy and reach the heart quickest—the heart of childhood. Oh the blessed possibilities that are locked up in these child lives! Will you, my brother, my sister, this day make your offering sufficiently large to help unlock the possible life of some poor dependent orphan child?

Remember our Southern Christian Convention asks you to help us support the Christian Orphanage, at Elon College, with your prayers and with your money.

The following donations have been received:

The ladies of Wake Chapel Church, 1 box of "good things," remnants from Conference—a fine treat for the children; Mrs. Peace, Elon College, N. C., clothing; The American Book Co., 50 per cent off large lot of school books for the Orphan children.

We are very grateful for all these kind considerations. Rev. H. H. Butler lends us a helping and liberal hand in the picture business, those he could not sell he pays for and will give to the children. Thank you, Brother.

Mrs. L. L. Wilson sends five dollars from the Missionary Society, Robinson, Ill., to pay freight and use for the children. Say friends see how far that box comes. Look later and you will see what's in it. Thank you sister Wilson and through you your liberal society.

Bro. Rogers kindly gives us his good wishes which reduced to cash is worth $4.00 now and will continue to grow.

Shallow Well Sunday-school enters the list of those who will make monthly offerings. Thank you good friends.

Morrisville Christian Church leads off this year in reporting their Thanksgiving offering. Morrisville, though small in membership, is always at the front.

Bro. T. M. Cheek and wife are the first to report personal Thanksgiving offerings.

With this week our reports start off with Thanksgiving Reports and from week to week they will grow. The 2nd Annual Thanksgiving Offering amounted to about $1600.00, and now for the blessings of God upon us let's make the 3rd 1908, $2500.00 in cash!

Let every heart be willing, every hand be ready and every purse be open and give as "The Lord hath prospered," and then shall both orphan and people rejoice together. Send in your letters children, plenty of room.

Yours for work,
Uncle Jim.

Chipley, Ga., October 28, 1908.

Dear Uncle Jim:

How are you and the cousins? I hope you are well. It has been a long time since I wrote to you. I have been reading the Christian Sun. I like it so much. I saw Mr. Simeon Atkinson at Oak Grove church. I still write with my left hand. Please find my dime.

Mary Loftis Floyd.

Yes, it has been a long time since we heard from you, Mary. Please do not wait so long again.

Dear Uncle Jim:

Our school starts next week and we expect to be busy, but we won't forget the corner. We enclose our dues, and we send our love to all the cousins.

Your nieces,
Jessie Penny,
Pauline Penny.

All right girls, do not care how busy you get just so you do not forget us.

Timberville, Va., Nov. 16, 1908.

Dear Uncle Jim:

Will write my letter for November. It is cold here. We have a deep snow on the ground. Please find inclosed my nickle for Nov. Lovingly,

Ella C. Myers.

My, Ella, the snow has visited you early. Did you taste a bite?

Mt. Clinton, Va., Nov. 16, 1908.
Dear Uncle Jim:

We will endeavor to write a few lines to the orphanage this evening.

I guess the little orphans are going to school now. We have been very busy the last couple of weeks, getting up our school work and attending the meeting at Antioch. We drove six miles every night for nearly three weeks. The meeting was very successful. There were a good many conversions and seven additions to the church. Evangelist Brown is holding a meeting in Harrisonburg which is largely attended.

Hoping all are well, we close. Enclosed find 20 cents.

Your nieces,
Jessie and Eula Wampler.

You were indeed faithful to attend the meeting, girls. I know you must have enjoyed it.

Mt. Clinton, Va., Nov. 16, 1908.
Dear Uncle Jim:

We are having winter now. It is very cold and there is a big snow on the ground.

Find enclosed my dime. Wishing the cousins and orphans a happy Thanksgiving,

I am lovingly yours,
Ewell J. Argenbright.

Well, you are ahead of us, my boy, but Jack Frost has been seen around our door.

Clayton, Ala., Nov. 16, 1908.
Dear Uncle Jim:

"Jack Cold" has been about to get us, but we are better now. We hear that Santa Clause is coming soon and we are getting ready for him. We hope he will go to see the cousins and you too.

We send our love and dimes.

Fondly,
J. Newman Denton,
S. E. Denton, Jr.

Yes, children, our boys and girls are looking for Old Santa too. Guess they will not be disappointed for he's a good fellow.

(Begun on page 7.)

Another method that Jesus used to gain attention was the use of the eye. In Luke XXII:16 we see that Jesus used this method, as the Word says: And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord. And Peter went out and wept bitterly. A skillful look is often worth more than an open rebuke, for the searching, penetrating look of the eye often brings a powerful rebuke to the conscience that cannot be resented, but puts the student to thinking, calls forth concentrated attenion, and sets the mind to reflecting upon its past behavior and leads to immediate reformation.

The skilful use of the eye necessitates a thorough knowledge of the lesson on the part of both teacher and student, and a very limited use of books, papers and lesson-helps during the hour of recitation. This will aid both in discipline and in efficiency of instruction. The methods used in some parts of North Carolina where the teacher reads the question out of the quarterly, and the pupils look up the answers in the quarterlies on the class is not teaching—it is simply reading; and poor reading at that: It takes all the virility, power and authority out of one of the most fertile fields for Christian usefulness. It is said of Jesus that he taught as one having authority, and not as the Scribes, and why? Simply because he did not use any papers, books, quarterlies, or lesson-helps in his classes. Teacher, if you wish to teach with authority, first burn the lesson into your hearts, then burn it into the hearts of your pupils without walking on crutches. If you want to teach with telling effect, with real power, teach out of a full heart and a full head after a careful, prayerful, comprehensive study and assimilation of the best available helps teach without any other helps in the class, but the help of the Holy Spirit; then like Jesus you will teach with authority, stir the conscience, quicken the memory, and reform the life by the searching, penetrating, quickening look of the untrammeled eye.

Another method Jesus used to gain and hold attention was to appeal to the interest of the pupil. In Luke XXII:-31,33, Jesus used this method, "And the Lord said, Simon, Simon, Behold, Satan hath desired to have you that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, stregthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison and to death. Here the familiar name, Simon, Simon, was the interesting thing that appealed to Peter, and he was all agape with interest in what Jesus was about to teach him. We should use things in teaching that lie nearest to the consciousness of our student, and in order to do this we must know our pupils, know their likes and dislikes, know their home surroundings and customs, their religious training and ideals; must know their past experiences and future prospects, must know their society, friends and fellowship; in a word must know them in all the relations of life, in order to know what lies nearest their consciousness, and how to teach them with greatest efficiency and skill. From these things that are familiar and interesting to our students, we must draw our analogies, illustrations, figures of speech, and applications. This was the method that made Jesus the master-teacher. This was the method that immortalized the name Herbart in Germany, known as the law of apperception, and is the method of all successful teachers of all times. It is simply teaching the unknown in terms of the known; the unfamiliar in terms of the familiar; the uninteresting in terms of the most interesting. Jesus had the power to take any simple, familiar, interesting concrete fact of human experience and through this fact which was already warm with human interest, teach some great spiritual truth in concrete form and make personal, penetrating application of the same to the life and character of his hearers.

Another method Jesus used to gain and hold attention was to commence with that which was uppermost in the interest of the hearers.

During every moment that we are awake, the consciousness is more definitely focalized upon some one fact than upon any other. If the teacher begins with this fact, intense interest is certain. Out of this interesting subject develop the truth you would teach. Show the relation of the subject which you wish to present to the one that already fills the consciousness and makes it all aglow with interest, and success is certain. Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. Jesus wanted to call them from their business to the ministry, but he did not tell them to quit their business and take up a new profession, but he began with the thought which was uppermost in their minds and said: Follow me and I will make you fishers of men. See how skilfully he applied this method of beginning with what was uppermost in their minds. They left all and followed him. If we had more skilful Sunday-school teachers, who would study the methods of the Master-Teacher, and apply them, how many more Simons and Andrews might be called from fishing, farming, and financial pursuits into the flowering fields which are already white unto harvest.

When the woman of Samaria came out to the well one day to draw water, what was the thought uppermost in her mind? Water. What did Jesus want to teach her? Something about her sinful nature and soul's need. How did he be-

gin? With the thought that was uppermost in her mind and said: "Give me to drink." Here is tact and skill of the highest order. From this tactful beginning he led on to a friendly attitude, focalized attention, and spiritual application that led to the salvation of the woman and of many of the Samaritans. Here is a great lesson for teachers, and by a skillful use of this principle we can always teach students that are hungering and thirsting for the truth. We can make them find sermons in stones, books, in running brooks, and good in every thing.

Jesus often used curiosity to gain and hold attention. In his conversation with Nicodemus, he said: Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God, and Nicodemus all aglow with curiosity at this interesting statement and discussion which followed said: "How can these things be?"

Again he said to the Jews: Destroy this temple and in three days I will raise it up, then with curious attention, said the Jews, forty and six years was this temple in building and wilt thou rear it up in three days? And time and time again did Jesus appeal to curiosity by startling questions or statement that awakened all the powers of attention of the human mind and burnt home the living truths of the gospel.

His use of the story to gain and hold attention would be an interesting study. It would be equally interesting to study Jesus as a story teller. In his stories there was a plot, movement, development, denouement, and moral application. The skillful use of the story will always gain the attention of old and young alike, and all wise teachers and preachers follow the method of the Master-Teacher in the use of the story method of imparting and impressing moral and religious truth. Many of his parables are put in the story form. "A sower went forth to sow, etc.," "There was a certain man who had two sons, etc." "The ten virgins" were all stories. There is perhaps no better method for teaching the younger grades than by the story method, provided it is skillfully used to bring out moral and spiritual truth. Little children that cannot read will listen with unabated interest to a skillfully told story, and usually when it is finished they will say, Tell it again until they know it by memory. As the Master-Teacher made large use of this method and as the best ministers of our pulpits do not think it derogatory to the dignity of their profession to draw from the fertile fields of fact and fiction with which to beautify, adorn and embellish their discourses, or to quicken the fagging attention of weary minds under the onerous burdens of ponderous truth, we Sunday-school teachers can well afford to learn wisdom from our wiser teachers and apply this method in holding attention and interest of those we teach while we impart to them the spiritual truth of the same gospel.

Again Jesus made use of object lessons with which to gain and hold attention. I need only mention the use of the penny by which he taught civil and religious duty, saying, "Render, therefore, unto Ceasar the things which are Ceasar's and unto God the things which are God's." Again he placed a little child in the midst and said, "Except ye become as a little child, ye shall in no wise enter the kingdom of heaven." The barren fig-tree by which he taught the withering curse of a hypocritical, barren spiritual life, and that it is our duty to be fruit-bearing Christians. The object method of teaching is approved by the great Froebel, the father of the kindergarten method of modern education, and by a greater than he in the practice of Jesus, the master-teacher, who used it alike in teaching young and old. Learn from these masters that all knowledge begins in sensations imparted to us from the objective world and that the objective method of teaching abstract truths is the most accurate, definite, and impressive; especially to immature and untrained minds and may wisely be used by the progressive Sunday-school teacher, by the use of real objects, by pictures, and the black-board. Observe that the objects which he used were those which appealed to the eye. We should learn to teach through all the senses of the body—seeing, hearing, feeling, muscular sense, common sense and all the rest. Jesus used every thing, every avenue to the mind, and every activity of the soul with which to teach spiritual truth.

Finally, the personality of Jesus secured and held attention. His piety and purity, his sincerety and earnestness, his frankness and freedom, his serenity and faithfulness, his spotless life and the contagion of spirit, these were the things that appealed to both good and bad alike.

There is a feeling, an intuition in man's nature that makes him reverence real goodness wherever found, a feeling that goodness shall rule the world and while feigned piety and pretended purity can be detected by the most worldly minded; real, genuine, simple, devout, pure, sincere, Christian, spiritual personality is likewise detected, reverenced, and obeyed by the most ungodly and worldly minded in their saner, better moments; therefore, if the teachers wish to succeed, wish to win women and men to Christ, wish to hold attention and teach spiritual truth, they must possess the mind of Christ, be filled with his spirit, emulate his example, follow his ideals, reveal his life, manifest his personality; then and not till then can we teach with real authority, with real power and real success. Those of you who have chosen this work, have a high and holy calling, and nothing less than the best preparation of yourselves, the highest and holiest development of true personality, and constant communion with the spirit and life of Jesus Christ, will in any adequate sense of the word fit you for your mission, but with this qualification and the skilful use of the various other helps which I have mentioned in this simple talk, you may become one of the chosen vessels of God to do a mighty work for His Kingdom.

*Delivered before the Sastern N. C. Conference at Wake Chapel, Nov. 7, 1908 by Rev. W. C. Wicker, Elon College, N. C.

(Begun on page 5.)

These letters were carefully preserved and often reread. At times a tinge of sadness came over him as he contemplated his approaching dissolution, but never a wavering of faith. "In the evening time it was light." Many times would he exclaim, "The Lord has been very good to me." And again, "My work is done. I have nothing special to live for. I am ready, just waiting my time." And so after a long and useful life, having reared and provided well for his children, having served his church and community, without disease and with little suffering, he comes to his grave in full old age, beloved by his family, honored by his community, revered by his brethren in the ministry and respected by all.

N. G. Newman.

Chief George C. Shaw of the Richmond, Va. fire company died from suffocation while leading his men in fighting a destructive fire in that city Nov. 21. Some of the most heroic men on earth are the brave fellows who belong to fire companies and at the hazard of life and limb struggle against angry flame.

A special commission has arrived in our country from the Chinese government conveying to our Government thanks for our remittance of a debt amounting to nearly $14,000,000, which arose in connection with the Bexer uprising. Our government has acted most generously in the matter and the Chinese seem quite grateful indeed.

THE WESTERN NORTH CAROLINA.

(Continued from last week.)

Report on Foreign Missions.

It is our glorious privilege as a branch of God's church, to help spread the good news of the Gospel to the very ends of the earth. The opportunity for doing this work is greater now than ever before. Other branches of His church are awake to this blessed privilege and are rushing into it, and as proof of it:

1st. By their willingness to go and carry the blessed message that Jesus died for poor sinners.

2nd. By being more willing to give of their means, hence they prove to us that they are not willing that the poor heathen should live and die ignorant of the Christ.

We fear sometimes that our people in many instances are exposing one of two facts, if not both.

First, that we preachers fail to keep the subject of missions before our churches and also fail to urge them to support this enterprise.

Second, that our people fail to read mission literature and hence are living ignorant of their privileges for His cause. This being the case, it is to our mind evidence that the work of grace to which we lay claim is too shallow.

We believe that a fully consecrated people will not stop until they have done what they can, to get the world saved. We as a branch of God's church have taken to ourselves the highest name given (Christian): the very name itself suggests that we be a missionary people, and we ought to make ourselves more worthy of this precious title, by the lives we live, and the sacrifices we make.

We are now confronted with a sad fact, viz.: our financial situation. The Board is now about $6000 in debt, and has been compelled to call in three of our missionaries, and they are some of the most useful we have ever had in the field.

Therefore we recommend:

1st. That we encourage our people to give systemmatically by giving one tenth of their increase, Mal. 3:8-11.

2nd. That our ministers keep the subject of missions and needs of our missionaries before their people.

3rd. That we recommend our people to read our missionary magazine—The Christian Missionary, published by our people at Dayton, Ohio

4th. That we recommend that our churches organize Young People's Mission Study Classes.

5th. That we earnestly request the churches of this conference to raise their full apportionments for Foreign Missions.

The report was presented by Revs. P. T. Klapp and W. S. Long, D. D. and discussed by them.

Rev. J. L. Foster, superintendent of the Christian Orphanage was given time to present the claims of that institution and he was heard acceptably.

The last day was a busy one. There was much routine work and several important reports and much interesting discussion. Revs. H. A. Albright, H. T. Moffitt and E. L. Stack presented the

Report on Moral Reform.

The Holy Bible, the inspired Word of God, is the standard of all moral and religious reform. Whatever it condemns should be condemned by the church of God.

Jesus Christ is the great Leader and Captain of His people, and wherever He leads we can safely follow.

1. We as a body of Christians enter our protest and condemnation against the manufacture, sale, or giving away, of any and all intoxicating drinks as a beverage.

2. We enter our protest against the unnecessary use of tobacco, and absolutely condemn the deadly cigarette habit which is blighting the lives of so many of our young men.

3. We condemn the desecration of the holy Sabbath, the Lord's Day, by the individual, or by the State, or by the Nation. God says, "Remember the Sabbath Day, to keep it holy."

4. We should be guarded in our conversation. "Only let your conversation be as it becometh the gospel of Christ." (Phil. 1:27.)

5. The great means and agencies for the reformation of the world and of the individual are found in the Bible and its holy teaching. God honors the preaching of the gospel as the means of converting the world unto Himself through Jesus Christ the Lord, and of overcoming the evils thereof. Nothing like the teaching found in the gospel of Jesus Christto evangelize the world and purify the church. Let us as followers of the blessed Christ "have no fellowship with the unfruitful works of darkness, but rather to reprove them."

After interesting discussion, Rev. E. L. Stack and Bro. Joe Stout, committeemen, presented the following

Report on Sabbath Schools.

The Sabbath school is to the church what the week-day school is to the nation. It is that institution of the church which is intended for the preparation of the working forces of the church from the most subordinate to the chief executive. We therefore, recommend:

1st. That great care be taken in the selection of officers and teachers.

2nd. That a sufficient number of classes be provided so that the requirements of all shall be fully met.

3rd. That separate rooms be provided for the classes as far as is possible.

4th. That the best literature be provided such as charts, maps, pictures, papers, and that we use the literature published by our own church as far as is possible.

5th. That each school organize a Teacher Training class and secure the course which has been prepared under the instruction of our Southern Christian Convention by those who are specially fitted for the production of this most excellent work.

6th. That each class after having finished the course apply to Prof. S. M. Smith, Raleigh, N. C., for the necessary blanks and stand the examination for diplomas.

7th. That the Sunday-school Hand Book of the S. S. conventions, which is being prepared by Prof. S. M. Smith and will soon be out, be secured by all the schools of our conference.

8th. That each school be represented at our next annual convention, which meets with Poplar Branch church on Friday before the last Sunday in July, 1909, and all pastors in charge enphasize the election of these delegates and be present themselves."

Rev. J. U. Newman, D. D. was chosen to deliver the next annual sermon with Rev. P. T. Klapp as alternate. Graham was selected as the next meeting place of conference. Parks Cross Roads church is located in a prosperous and thriving community, a people whole-souled, hospitable, kindly and cordial. Our home was with Hon. W. T. Foushee and his delightful family, and with Bro. Isaac W. Parks and his interesting family of happy boys and girls. The entertainment was all that heart could wish, and the good hours flew by all too rapidly. The Conference was interesting throughout and the work was of a high order.

—The new Emperor of China is only two years of age.

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MARRIED.

Hurtubise-Nixon.

Nov. 4th, at 7:15, p. m. in my study I had the pleasure of pronouncing Mr. James Elsworth Hurtubise and Miss Eugenia Adell Nixon husband and wife. At the conclusion of the ceremony they, with the couple that attended them, were driven to the home of Mr. W. H. L. Garlett, on Pendleton St. where refreshments were served. This couple will reside in Berkley. They have my sincere hopes for a life of happiness. May the Lord bless them. M. L. B.

Rice-Williamson.

At the residence of the bride's mother, Mrs. Evanrah Williamson, Mecklenburg Co., Va., on Nov. 15, 1908, Mr. Robert L. Rice and Miss Carrie Ida Williamson were united in marriage by the writer. May their voyage through life be mutually helpful and pleasant.

C. C. Peel.

Smith-Blanks.

At Hebron Christian church, Mecklenburg Co., Va., Nov. 15, 1908, this writer united in marriage Mr. Luther Smith and Miss Josephine Blanks.

May heaven's blessings rest upon them.

C. C. Peel.

Spitzer-Krider.

On Oct. 13th, it was my privilege to unite in the holy bonds of wedlock, Mr. Casper J. Spitzer, of Rockingham Co., Va., to Miss Rebecca Krider, a highly esteemed member of the New Hope Christian Church. The ceremony was performed in the home of the bride at high noon, after which a sumptuous dinner was served to the many friends, who were in attendance.

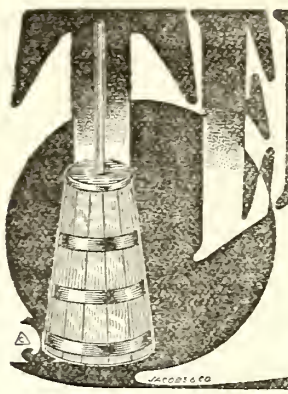
The couple then left for Quicksburg, Va., where they spent the night to join another couple the next day enroute for Washington.

This couple has our hearty wishes for a long and happy life.

M. L. Bryant.

Bryant-Estep.

Oct. 14th, afforded me the pleasure of uniting my youngest brother, J. E. Bryant, of near Harrisonburg, and Miss Florence Estep, of Shenendoah Co., Va., in the sacred bonds of matrimony. The marriage was celebrated in the bride's home, near New Market. Miss Emma Horn, of Timberville, and Miss Sadie Good, of the bride's neighborhood, were bridesmaids. Mr. J. E. W. Bryant and Mr. Clifton Estep were the groomsmen. The ring was borne in by Dora Kingry. After a sumptuous dinner, the couple



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EDITED BY J. PRESSLEY BARRETT, D. D.
Editor Herald of Gospel Liberty

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We have not space here to give the table of contents, but suffice it to say, that beginning with the "Discussion of the conditions which made the organization of the Christian Church a necessity," the reader will follow with interest and profit, the "History of the Herald of Gospel Liberty," "The One Hundred Editorial Gems," "Historical Sketches of One-Hundred-Year-Old Churches," "A symposium—A Hundred Years of Progress," setting forth in well prepared papers the development of the various enterprises of the Christian Church, and with a heart full of optimistic hope he will peruse "The Future Outlook of the Christian Church."

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THE CHRISTIAN SUN, Elon College, N. C.

left for a trip to Washington. May the Good Shepherd lead them in paths of peace. M. L. B.

DIED.

Pearce.

Very sadly on the 19th of October the angel of death came to the home of Mr. and Mrs. P. E. Pearce and took away their daughter, Lottie May, in the twelfth year of her age. She leaves a father, mother, two brothers, three sisters, and a host of friends and relatives to mourn her absence, but we realize our loss is her gain, and as it has pleased our Heavenly Father in His infinite wisdom and love to remove from our midst one of our most faithful members and Sunday-school workers,

Be it, therefore, resolved by the officers and members of Youngville Christion Sunday-school;

1st. That the Sunday-school has lost one of its brightest members.

We do hereby express our sorrow at the loss we have sustained by her death.

We extend to the family our heart-felt love and sympathy.

2nd. That we bow in humble submission to our Heavenly Father's will, knowing that "He doeth all things well."

While we miss her, we feel that she has gone to receive her reward in heaven.

3rd. That a copy of these resolutions be sent the family, a copy be sent to The Christian Sun for publication and a copy be recorded in the minutes of Christian Sunday-school.

Mrs. S. E. Winston,
Miss Eufalia Winston,
Mrs. B. G. Allen,
Committee.

MEMORIAL.

Whereas the Lord has called our beloved and faithful brother, Rev. J. A. Tatum from labor to reward, Therefore be it resolved,

1st. That we submit to His will and bow in reverence to him who doeth all things well.

2nd. That we emulate all the virtues of our dear brother and hold his memory sacred.

3rd. That we extend our sympathy to his family and pray that they may be reconciled and comforted in their loss.

4th. That a copy of these resolutions be spread upon our minutes and that a copy be sent to the bereaved family, also to the Christian Sun for publication.

H. W. Elder,
B. F. Young.

Card of Thanks.

We wish to express our thanks to the kind neighbors and friends of Holland who so kindly and tenderly asssited us in caring for our father, Rev. R. H. Holland, during his last sickness, and also for their many kindnesses and words of comfort after his death. We shall treasure these kind words and generous deeds with grateful hearts.

Dr. and Mrs. Job G. Holland.
Holland, Va.

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2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
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